1: Dube E-5 (1951-52) 1955 AW17 Telugu AW17

ment. As all the Madiga families in the village are not affiliated to the agriculturists, in these calculations their average income from these sources comes to only 58%, although a few decades ago, when the traditional system worked better, it must have been considerably more. The potters earn much more by selling their earthenware in the markets than by their traditional arrangements with the families of agriculturists. Similarly, some of the washermen have now a clientele in the city. Twice or thrice every month they collect clothes from them, delivering at the same time the previous washing. The barbers have a limited number of clients in the neighbouring villages. All the castes in this group derive an appreciable portion of their total earnings from private work done outside the system of traditional arrangements.

The economy of the village is only partially self-sufficient. The traders, both Komtis and Muslims, buy their goods wholesale from the city and retail them in their shops in the village. People often buy their requirements from the city if they happen to go there. They frequently visit the weekly bazaars also. The weavers buy their spindles from Hyderabad wholesalers, and depend for the sale of their cloth on the cluster of several nearby villages. The customers of the goldsmith are also distributed in several villages of the neighbourhood. The Gaondla produces all the fermented palm-juice required in the settlement from the trees around the village, but he has also to keep a certain quantity of liquor distilled in the city for such customers as may order it occasionally. The occupation of stone-breaking takes the Vaddars to several villages in the neighbourhood where there are no members of their caste. Finally, Madiga families acquiring a reputation for their skill in curing and tanning hides, or in their leather-work, are also commissioned by outsiders occasionally to do some work for them.

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242 The people think that these are all visitations of goddesses and [782] accordingly offer a sheep, or pig, or a white hen or cock as a sacrifice.

Cattle diseases—Kurama.—The ox or cow when it suffers from 232 this refuses food, shivers, suffers as from cold. *Domma*—Shivering, swelling of the stomach and purging. *Chalidomma*—Swelling starts at some portion of the body, extends to the neck and proves fatal. *Nalupu jadyam*—Purging and dying. *Gundasala*—The heart bursts in this. *Musara*—Ulceration all over and refusal of food.

Medicines are prepared out of omum, assafœtida, turmeric, pepper, onions and like articles and some medicinal herbs found in woods and forests.

Up till now no assistance has been given by the Agricultural department.

313 Fuel is obtained from the jungle near by. Wood for building and implements is obtained from the Avulapalle forest, a magnificent forest abounding in good game, belonging to the zamindari itself. The distance from here is about a dozen miles.

The village.—The depressed castes live in circular thatched huts. 342 Everything is dirty inside and out. The dwelling is circular consisting of but one room which serves for all purposes. Generally the diameter of the house is about 22 feet.

There are thirty houses in the caste village; three are terraced, none tiled, one earthen-roofed, all the rest thatched.

[437] The ryots occasionally exchange lands to get their lands continuous. Field huts are used only at harvest time.

463 *Subsidiary industries.*—There are no weavers at all now. [276] Handspinning was once practised when cotton was raised locally, but abandoned about thirty-five years ago, because cotton is no 465 longer raised.

Crafts.	Working time.	Earnings.	Remarks.
Blacksmith ...	About 75 per cent.	Rs. 40 or Rs. 50 per annum.	He does not work every month. It is at harvest times that he gets manuals called *thiripamu* and *mera*. These amount to about three or four puttles; 1 putti = 160 Madras measures [i.e., 400 lb.—Ed.]
Dommara ...	Almost always.	Rs. 15 or Rs. 20 per annum.	Makes wooden combs.
Potter	Do.	Rs. 70 or Rs. 80 per annum.	Not only sells to others, but also gets the same manuals as the blacksmith from the ryots at harvest time.

438 *Village trade.*—Wood required for agricultural and industrial purposes is purchased in the forests belonging to the zamindari above mentioned. Iron implements are purchased in Punganur, or Chouldepalli.

The nearest market is Kandur, a village 3 miles off.

Whatever is grown in the village and required for household purposes is retained by the villagers. The rest is all sold.

361 There is a local road which passes by this village running from 489 Somala to Kalikiri. This local road connects with the trunk road running from Punganur to Chandragiri. The nearest railway

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231 Horses are fed on grass and gram chiefly, sometimes also on oats and bran.

237 *Manuring.*—Nearly 90 per cent of the cow-dung is used as manure, the rest being used for household purposes.

Almost all the cattle urine is allowed to run to waste except trifling quantities used for household purposes.

241 The green manure chiefly used is the leaf of the Kanaga tree. Generally all kinds of green leaf are held to be good manure. This is obtained chiefly from the surrounding jungle, licences being obtained on payment of a fee to the Maharaja's Government. Sometimes topes are planted for the purpose.

No other kinds of vegetable manure are largely used. In some cases, for instance in the cultivation of sugarcane, the refuse left after the oil has been squeezed out from the fruit of the Kanaga tree is used.

232 Insect-pests and cattle diseases and the method of combating them are the same as in Thettupalli.[1]

361 *The village.*—The village occupies an area of 9·36 acres. The tendency is for the members of one caste to congregate together. For example all the Muhammadans live in one part of the village together. The Komatis live exclusively in one street.

342 The depressed classes live in dirty and squalid huts of but one room.

There are in the caste village 85 thatched houses, none tiled, 63 terraced; in the Paracheri, only thatched houses 31 in number. There are no gardens adjoining any of the dwellings. The fields lie adjoining and surrounding the village. The most distant field lies about three-quarters of a mile off.

There is a great demand for additional building sites.

435 If land is obtained direct from the Government a fee of ½ anna per square yard is charged, payable on sale. If dry land is acquired for the purpose from pattadars, the value ranges from Rs. 100 to Rs. 150 per acre. It is only near this village that the value is so low. Further up the value goes up to nearly Rs. 300 or Rs. 350.

463 *Subsidiary industries.*—There are only two pariahs who weave at all. They use two handlooms.

[281] No hand spinning is practised. Yarn is bought ready made. The other crafts are—

Crafts.	Average time.	Earnings per year.	Remarks.
Blacksmith.	The major part of the day.	About Rs. 300 a year.	He receives customary mamūls. At harvest time gets about 10 puttis of paddy. There are also inams in his name.
Potter ...	The major part of the day and almost throughout the year.	About Rs. 100 a year.	Do.
Carpenter ...	For the major part of the year.	About Rs. 150 a year.	No mamūls.

438 *Village trade—Purchase of commodities by the village.*—Wood for implements is got from the forests already mentioned. Iron

1 [See category 116, pp. 99–100.—Analyst]

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implements are bought chiefly in Chintamani, about 18 miles off, and also at Srinivasapur, about 14 miles off.

Articles of consumption are bought at the weekly fair held here on Tuesdays, also in Chintamani, Kothakota and some other places.

Sale of village produce.—The quantities produced here are: paddy 500 puttis,* ragi 200, † sugarcane to the value of about Rs. 1,500, other millets and pulses to the value of about Rs. 1,000.

Out of this whatever is required for household purposes is retained. The rest, more than 50 per cent, is sold away. The nearest market is Chintamani. Sometimes the grain is transported to Bangalore also.

There are about three local roads, one from Gownipalle to Addegal, a village 4 miles off, one from the village to Manchinillakota, a village 6 miles off, and the other up to Todigol, 6 miles off. Another short road running for three miles runs up to the Mysore frontier. On the other side is British territory and there is no road further up. The local road to Tadigol connects with the Bangalore-Cuddapah road. The nearest commercial centres are Chintamani and Bangalore, accessible by the said road. The nearest railway station is Srinivasapur, about 14 miles off, reached by road.

The fair that takes place here every week is a big affair. People from very different parts come here. The fair is nominally held on Tuesday, but it generally extends from Monday to Wednesday. The chief business is carried on in stock, especially sheep and goats. Business in these is carried on to the extent of Rs. 4,000. They are chiefly sent to the Kolar Goldfields for slaughter and consumption.

Economic condition of village.—The customary rates of wages, in money, are from 2 to 3 annas per day, for a man; and 1½ annas for a woman; in kind, 2 seers of ragi, or 3 seers of paddy to a man, 1½ seers of ragi or 2 seers of paddy to a woman.

The current prices of staple foods are—

Rice	...	...	8 Mysore seers for a rupee.
Ragi	...	...	28 " "
Sazzulu	...	...	20 " "
Cholam	...	...	14 " "
Tamarind	...	...	Re. 1 for a maund.
Jaggery	...	...	Rs. 2 "
Chillis	...	...	Rs. 4-8-0 "
Dhôll	...	...	8 seers for a rupee.

About four or five families have made savings to the extent of Rs. 5,000, but on the other hand others have contracted debts to the extent of Rs. 10,000. Owing to scarcity of rains and failure of crops the people have been obliged to borrow heavily to meet current and occasional expenses.

There are practically no families who have liberated themselves from debt. While paying off old scores they borrow in new places.

There is a co-operative credit society. The capital is subscribed in shares of Rs. 10 each payable in twenty monthly instalments.

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* [Weight about 89 tons, value about Rs. 10,000.—Ed.]
† [Weight about 45 tons, value about Rs. 4,000.—Ed.]

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426 The result is that many families that were once rich are now reduced to absolute poverty. The rich few are becoming richer. But 65 to 75 per cent of the population are in debt. Of these 25 to 30 per cent have hopes of clearing it off in three or four years by mortgaging their lands. The rest, 35 to 40 per cent, are not able to escape easily out of debt. The pity is that these classes do not hesitate to contract debts at first, and then they are not in a hurry to return them soon, and small sums accumulate into large amounts.

438 *Trade.*—The villagers purchase commodities for industrial and
543 agricultural purposes from weekly fairs held at Nidadavolu and
433 from Rajahmundry; for consumption, partly from weekly fairs at Nidadavolu and partly from the local traders. The amount of village produce sold was approximately as follows:—

	1916-17.	1915-16.
Soap nuts	250 bags.	500 bags.
Horsegram	200 (or 250) bags.	400 „
Gingelly	220 bags.	850 „
Red gram (this is mostly retained for local use).	50–60 „	100 „
Bengal gram	25–30 „	100 „
Ghee	50 60 tins.	50–60 tins.
Cholam (this is retained for local use; no crop this year).	...	50 bags.
Black gram	20 bags.	12 „

247 *Jaggery trade.*—The most noteworthy feature of the village is
438 the jaggery trade, carried on during the summer season. Nearly half the field area of the village consists of dry sand, filled with palmyra trees. These trees are rented out to the toddy tappers, who have to pay from Rs. 15 to 20 each in rent. One man can draw toddy from about 60 trees. Some 1,000 to 1,200 of these tappers come from the different taluks of the Kistna and Godavari districts to this village in summer; while 200 to 225 go from the village itself. These people settle in the fields in the three summer months during which the fields lie waste, and draw toddy from 5 to 10 a.m. and 3 to 7 p.m. They have to climb the tree and suspend pots, lined with lime, beneath the cut ends of the stalks of the fronds of the palm from which the juice (toddy) flows. But for the lime the toddy would immediately begin to ferment. The women at home boil the toddy till it is condensed into jaggery.

Part of the jaggery is sold to the direct agents of Messrs. Parry & Co., who have opened an extensive business in these parts and invested a large capital. These agents of the company purchase jaggery with the company's money and get a commission at the rate of As. 2-6 per bag. They send it to Samalkot, where the company converts it into sugar.

The remainder is sold by the tappers to private capitalists and retail traders, who purchase the jaggery in the fields and sell it again to the company's agent in the village. They receive no commission, but make a profit in three ways: (1) There is a difference in the cost per candy between the prices in the fields (i.e., near the tappers' huts) and in the village. (2) The traders lend money to the tappers in times of need and get "Jattis" executed, promises by which the tappers agree to repay the money in the shape of jaggery

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438 at a reduced price, generally 13 to 15 rupees per candy, while the market price in summer will be Rs. 23 to 29 per candy. Last year, 549 owing to the appearance of a competing company, Messrs. Simpson & Co., the price was Rs. 35 to 42 per candy. No interest is charged for such debts. (3) They invariably use false stones in weighing the jaggery in the fields, while in the village the company's stones are used. This results in an enormous profit.

With these three sources of profit, the private capitalist is able to realize a profit of Rs. 5 at least per cart (of 8 bags) while daily he sends 3 carts at least to the company's agent. The total export of the village during the summer will be from 17,000 to 20,000 bags; this year (1917) it is 18,000 bags, i.e., 6,000 candies.

556 The rich capitalist makes the largest profit out of this[1] trade. Many of the villagers are now a class of capitalists, great or small. Many that were poor three or four years ago are now able to invest a few hundreds and start independent businesses in this line. There are three people who invested about Rs. 30,000 each this year.

465 The toddy tappers are not materially better off. As a class they are only a little above the level of absolute poverty, while individually, there are only four or five who own a property of Rs. 500. Though their gross earnings are from Rs. 20 to 25 for the three months, the net income will be Rs. 6 to 8 only.

The village barber and washerman earn at least Rs. 30 to 35 during the three months. The lime dealer earns 50 to 60 rupees. The Pariahs who carry firewood get wages at the rate of 4 annas to 6 annas per day. Owners of carts get rent at the rate of Rs. 2 per turn to carry jaggery from the field-huts to Nidadavolu, the headquarters of the company. Makers of tin-pots, used in boiling the toddy, get 100 to 150 rupees. Pariah women prepare baskets of palmyra leaves to hold the jaggery, for which they are paid Re. 1 per 100. Brahmans are employed to prepare the accounts and are paid Rs. 10 per mensem.

Besides these payments for services rendered (which are in the shape of jaggery in most cases) there are certain extra perquisites or "mamuls" which the toddy tapper is compelled to pay. These illegitimate exactions mount up to thousands of rupees. The village servants also get presents, while the coolies are profited by carrying [545] rice or other articles to the fields. There are many small shops opened by retail traders in the fields themselves for the benefit of the tappers; while the performance of two or three dramas, based on some popular mythological story by country actors is not of rare occurrence.

464 The effects on the village are innumerable and many sided. One of the greatest difficulties for the Indian labourer is want of proper employment; it is no exaggeration to say that many families are reduced to poverty, simply for want of sufficient local demand for their labour. This village is to a certain extent relieved of this anxiety during a season when, the fields being fallow, they have no agricultural occupation to attend to. Many a poor family would have long ago left the village but for this attraction. Industrially, it has raised the efficiency of every craft, by providing it with more work to turn out. While in all the other seasons the whole village is entirely agricultural in character, in summer it can be said to be industrial and commercial in tone.

[1] [i.e., jaggery -- Analyst]